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## Science of Farosat

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### ANNOTATION

The article philosophically analyzes the views on the science of farosat. The definitions given in the works of Farabi, Abu Ali ibn Sina, Kalabadi, Abdul Qadir Gilani, Bahauddin Naqshband, Muhammad Porso, Yakubi Charkhi and the modern scientist M. Bekmurodov are presented about this science. The science of farosat is based on understanding the internal, understanding the essence of internal feelings through a look at the external, its significance for today is shown, and proposals for its implementation are given.

**KEYWORDS:** Farosat science, farosat, knowledge, external, internal, religious insight.

### Introduction

The most studied aspects of tasavvuf in modern science are the ethical and philosophical aspects. Because teaching of tasavvuf teaches the ways of perfecting the spirituality and enlightenment of a human. In today's society the most valued people are the ones who have fahm-farosat. However, there are less and less of that kind of people day by day. The reason for that is in educating process teaching science of farosat remains out of focus.

In spiritual heritage of people of tasavvuf and thinkers, special attention is paid to science of farosat. In spiritual heritage of Forobiy, Ibn Sina, Beruniy, Kalobodiy, Abduqodir Giloniy, Bahouddin Naqshband, Xoja Muhammad Porso, Yaqubi Charxiy and others notions as having farosat, having a beautiful behavior, self-awareness, internal, botiniy pureness, heart purity, education of nafs harmonizes with concept of human. Therefore, in this day and age it is important to learn their ethical, moral, spiritual and educational essence and develop ways of using it in the upbringing of the younger generation.

In the period of renewal, spiritual reforms, it is important to grow the conceptual ideas of the science of farosat into comprehensive studies. As a result of negative effect of globalization, immorality and spiritual poverty is turning people against each other and dragging people into the vortex of nafs, that's why it is necessary to study this system of the views more deeply. Teaching of tasavvuf explores ways of purifying botin of human and achieve the honor of heart and soul. Because heart of a person is jilvagoh and place of Allah, if it is clean and pure as a mirror, then the light of Allah, the wisdom of Allah will be reflected in it clearly. In tasavvufiy

teachings, imbued with the science of farosat, zohiriy and botiniy worlds are combined, and the worldview of the unity of Allah, nature and human appears.

In sources about Naqshbandiya it is written that there are three ways laduniy [12:301], that is divine knowledge is given to Sufiys: 1. To prophets by Vahiy; 2. Through inspiration to sacred people - valiys; 3. Through intuition (farosat). Laduniy education is the greatest of education of hol. It helps to reach the real meaning of all essences in botin.

One type of laduniy education which is given to prophets by Vahiy has ended with the death of prophet Muhammad s.a.v. The one which is given to saints through inspiration is only given to special people. However, the other type of laduniy education which is given through farosat even today can be given and educated to people who are healthy, purified, who consume halal food, who have iymon, hardworking and enlightened.

### Results and Discucction

The word farosat is taken from Arabic word firosat and in "Farhangi zaboni tojik" it is described as following: "tezii fahm, idrok, ziraky, xush zehny" [10:434] meaning the speed of perception, intelligence, cleverness, sharpness of mind. "فراست"

"firosat" [11:247], there is also a meaningful definition of farosat, perception, which is understanding the essence of things. It can be observed from the analysis of sources that farosat is said to document botiniy deeds with zohiriy deeds, to provide evidence. In addition, farosat is information that is obvious in heart without looking ot seeing the document. It turns out that farosat means perceiving the botin.

In historical sources, the people who possessed science of farosat are called as sohibi tadbir, donishmand, "Ilmi simiyo", which means a person who knows how to reveal the secrets of God's words and beautiful names from the botiniy sciences. Great thinker Abu Nasr Forobiy was also one of the people like that and described science of farosat as good virtue and classified it in two types: fikriy (mental) and xulqiy (behavioral) and classified as following: "Mental virtue by entering mental power, brings out cleverness, wisdom, fahm and farosat, intelligence. Behavioral virtue turns to aspirational power and includes iffat, passion, generosity and justice in itself" [5:399].

The encyclopedic thinker Abu Ali ibn Sino described farosat in the following way: "The science of farosat is one of the sciences which benefit is cash. If you will learn this science, it will show you the characteristics of people which they hide. As a result of the expression of this farosat, you become attached to it with your knowledge or you turn away from it. The science of farosat brings instinctive creations, your unchanged nature. If a fixing hand farosat touches you, you will become so sharp" [2:219]. In addition, the following description of science of farosat by Abu Ali ibn Sino exists: "Farosat is understanding the real meaning of the sign that comes from intuition" [2:219]. If someone can lead you astray and trap you, you will be deceived. It is not hard to understand that Ibn Sino is talking about the essence of science of farosat and logic. It points at knowing not only level of emotional knowing, but having a decent knowledge at mental knowing. He concludes that when a person can control his nafs, resist from different unneeded thoughts and feelings, only at that time can engage in education.

Our compatriot Abu Bakr Kalobodiy in chapter 66 of his book "at-Taarruf" wrote about "farosat" [8:40] (to feel, to sense) and tried to analyze notion of basirat (eye of internal heart) through this concept. In the views of Abu Bakr Kalobodiy "Farosat" means seeing g'ayb through the eyes of basirat, discovering unseen. In

different words, knowing gaybiy meanings by the realization and thinking of soul by some divine power, and it can even be called farosati aqliya, to discover or the revelation of a secret.

The notions of the founder of Qodiriya tariqat Abdulqodir Giyloni are also important to understand essence of the concept farosat. He in his work "Futuhul g'ayb" writes as following: "Science of farosat is a science of being able to understand what is right and what is wrong, what is good and what is bad through the eye of heart given by Allah. Therefore, if you are given some work, carefully observe how right it is and then draw a conclusion. Or ask yourself: "Is this Allah's order?!" Indeed, it is a test and sign of Allah. The essence and meaning of this trade are only evident to the one's chosen and selected by Him, to owners of enlightenment - Avliyo and Abdols. That is why, adjust your mood in this way, you can not know where is the trial and where is the reward, it is just that the mill is turning based on the well-thought-out and systematized plan of Allah..." [1:172]. Therefore, it is possible to understand the concept of farosat in the sense of understanding morally and irfoni, being able to differentiate haram and halal and what is good and what is bad. However, a person starts to understand farosat better as a person's knowledge and career increase. According to Giyloni, valiy and abdols understand the truth and enlightenment of farosat better.

In "Maqomot" the notions of Bahaiddin Naqshband about farosat are given. He said: "Murshid should be aware of the condition of tolib (student) and he should know his condition by his farosat or inquiry" [3:122]. Bahaiddin answered a question "How can darvesh's know heart of other people?" as following: "Openness of eyes and understanding is through the light of farosat, which is given by Allah to darveshs" [3:139]. In quotes from the life of Bahaiddin Naqshband given in "Maqomot" show that he was aware of science of botin. It is said that one day Bahaiddin Naqshband in his heart feels the desire for his teacher Sayyid Amiq Kulol. He understands this feeling in his botin through the farosat and visits his teacher. In fact, Amir Kulol had to collect wood to set fire to Khumdan. Bahaiddin went to serve his teacher on time and was grateful for it.

Xoja Muhammad Porso in his work "Tahqiqot" while writing about categories of tasavvuf, also wrote about farosat. Muhammad Porso used farosat in meaning of cleverness, sensitivity and "ingenuity". Analysis of concept of farosat in works of Muhammad Porso show that he understood two things while talking about farosat: 1) by looking at appearance, form, zohir and signs of something knowing its inside, internal feature, essence, which is knowing botin by looking at zohir; 2) describes his views on the discovery of unseen things by tafarrus, that is, understanding, perception, intuition and ingenuity.

In the views of Xoja Muhammad Porso, "farosat is eye of heart, the view of heart and the look of heart and it has three types: Firstly, "Farosati bahriya" he said that it is also called separator or mental farosat. Because, a person will be able to differentiate white and black, good and bad by his farosat. Knows to behave and regulates his behavior. Secondly, "farosati istedloliy" this is a farosat that proves human opinion based on the causes and general laws of events. Thirdly, "farosati qalbiy" farosat of heart, it is seeing, recognizing and knowing with the eyes of heart.

Muhammad Porso in his work "Faslul-xitob" writes as following: "Science of farosat is reachment of one wind from winds, one jazaba from karam of jazabas of people who passed away. The veil of gaflat is lifted from middle with the eye of truth. His face is propelled with the light of Ahadiyat. This kind of knowledge is very honorable, because of its greatness it is only created with the way of "xitob" ("strict decision") and it does not fit in the clothes of letters and words. Whoever knows Allah, his tongue becomes tied. Orif will not be able to find phrases from the essence of his own informations. "Whoever will not find its joy, will not know" [6:238]. In spiritual heritage of Xoja Muhammad Porso "Farosat" is interpreted as the highest level of moral integrity. Certainly, Sufi perfection of understanding, knowing, intuitive knowing in form of irfon is

expressed by symbols, signs and situations. Solik's not remaining in gaflat from truth depends on his farosat. However, his moral and spiritual essence can be a factor that shows the fundamental principles of human existence. A person can have qualities such as being knowledgeable, clever, understanding everything, but if he does not have farosat all of that is void.

Farosat is a blessing that stands above knowledge. Everyone can benefit from knowledge, but farosat is a lutf given to people by Allah. Yaqubi Charxiy in his work "Risolai unsiya" wrote that Bahauddin Naqshband classified knowledge in two kinds, knowledge of heart and knowledge of tongue [13:13]. Science of heart is a science of botin, and farosat is one type of it. Philosopher and scientist Zoirov Erkin determined that there are ten conditions for the management of state for the kings in work of Yaqubi Charxiy "Risola dar manoqib va aqoid". Based on the translation of the source, it is written: "The tenth condition is farosat, and it is obligatory for kings and rulers. He should look at every step of happening and the meaning of the events, be present at the understanding of every judgement, and distinguish the truth through basirat. He should look at needed things, needed letters and reasons. He should understand the essence. He should understand the secrets of xufiya works through his light of farosat. That means, he should not believe words of each and everyone, because events are endless" [14:233]. In the work it is written that Yaqubi Charxiy divided science of farosat into two, shariy and hukmiy. Shariy farosat is cleaning nafs from unpleasant behaviors, and purifying heart from filthy qualities. This kind of person will have an opportunity to have the light of yaqin, the uplifting of curtains of jaholat and gaflat from his eyes of basirat, and to look to core of everything through the light of Allah. A person who will reach this level of greatness will be superior from bad people. Hukmiy farosat is while having a conversation to observe who he is with his eyes. Because each part of human will give information about his condition of botin.

Educational manuals of M.Bekmurodov about science of farosat have been published. In that M.Bekmurodov described science of farosat as following: "Science of farosat is knowing what is happening inside of a person and what opinions he has, what he is thinking about based on his external appearance, in other words, by looking at zohir of person learning his botin and it is a science that reasonably predicts how the processes that are occurring will lead to changes" [4:12,13]. According to M.Bekmurodov, the science of farosat relies on sociology, psychology, philosophy, pedagogy, palmistry, phrenology, semiotics, climate, color, sound, and smell-related sciences in its development. In the work, the idea that the science of farosat is the level of spiritual and socio-intellectual development of a person, the criterion of being able to clearly determine the scope of meeting the vital needs of a human and finally appearing as the most important indicator of the quality of living and functioning in life and that understanding lies in the center of this science are very correct.

Science of farosat played an integrative function in education of madrasa, that is, it had an important role as harmonizing the content of the different lessons that were taught. In supreme madrasas of Samarkand, Bukhara, Khiva, Tashkent, Balx, Kokan, Hirot and Bagdod students were taught science of farosat for four years, and final state and society exams were organized in two task performances, that is being able to find the most optimal solutions to non-standard scientific and vital situations and determination of the level of acquisition of studied subjects. A person who failed to successfully pass the science of farosat exam had to stay at madrasa for one more year and pay expenses on his own and study on the basis of a special program. If the student failed to show enough potential in the science of Farosat for the second time, he was not given the right to retake the exam and was sent to a remote village mosque, where his general education was considered relatively weak, as a Sufi. A person who worked as a Sufi was not given the right to be promoted to the

position of imam of a mosque. That way moral and legal basis was created for preventing of harm to the society from promotion of employee who had a poor Farosat [4:8,9].

There three types of Farosat: iymoniyy farosat, kasbiyy farosat (professional farosat), xulqiy farosat (behavioral farosat). Only mumins have iymoniyy farosat (farosat of iymon). Among the mumins, only those who have the light of Allah will be able to have it. The stronger the iymon is, the stronger farosat will be. Heart is mirror of mumin (believer). Because, Giyloniyy in his works gave as an example the following hadis about Prophet alayhissalom: “Be afraid of farosat of mumin, because he stares with the look of Allah” [7:31]. In this situations, heart turns to a mirror that the full and true reflection of everything. They differentiate haq and botin, halal and haram, obedience and ma’siyat through the light of Allah. They never break through the limits that Allah has forbidden. Prophets, saints and solih people are the owners of farosat of iymon. People should refrain from hurting mumins who see with the light of Allah.

Kasbiyy farosat (professional farosat) “Muktasab”, that is achieved professionally can be not only in mumins, but also in others. It does not demande iymon. It appears by loads of studying, practicing and riyozat. It can be mostly observed in discoverers, geniuses, famous politicians lives and the deeds they committed.

Xulqiy farosat (behavioral farosat) in most ways indicates if big or small the human brain is, how many folds they have, and whether it is intelligent and capable. The human brain weighs about 1.400 grams and has about 16 billion neurons. The difference between brains of humans and other creatures is in the capacity and weight. So, some humans have farosat and others do not have. Therefore, tariqats, people of tasavvuf have indicated farosat as the basis of human spiritual world. Its availability increases mental acuity, sensitivity, cleverness. Farosat is interpreted as the basis of moral perfection, spiritual maturity.

Farosat is fitriyy, which is innate. Also, professional farosat is formed with the education of parents and teachers.

In the sources it is written that following actions increase farosat: 1. Following of sunnat to zohir; 2. Continually remembering muroqaba of Allah, that is control of Allah in botin; 3. Refraining eye from haram; 4. Holding nafs from unneeded desires; 5. Getting used to eat halal.

In Naqshbandiya teaching, the motto “Dil ba Yoru, dast ba kor” (“Heart with God, hands at work”) teaches a person to have iymon and do halal work. From the notions about farosat given above it is obvious that, the stronger the iymon of a human is, understanding and farosat also will be stronger. During the halal work professional farosat increases. By following 11 rashhas in Naqshbandiya teaching a person will be alert, vigilant, and smart and will be able to control their power of botin. These also help a person to be understanding and have farosat.

Knowledge of farosat is essential for a person to realize the truth. This knowledge helps a person to lift the hijabs, curtains that prevent a him from realizing the truth [9:122,127]. As a result of liftment of hijabs a person will be out of gaflat (nescience), will enter the field of observation, and will be alert. In “Kashf-ul-mahjub” Hujviriy has written about hijabs in-depth. Bahaiddin Naqshband also showed ways of eliminating hijabs.

## Conclusion

1. Science of farosat is the next stage after the highest form of knowledge of hol – laduniyy, that is divine knowledge through vahiy and inspiration. Science of farosat appears when a hol (condition) of a person is purified, and possesses divine qualities.



2. Even though science of farosat is the science of botin, it is also related to science of zohir. This science is understanding, perception and concluding by looking at zohir.
3. Science of farosat is a product of the process of intuitive cognition, a product of emotional and mental stages of cognition and is strongly interconnected with them.
4. Science of farosat is understanding botin by looking at zohir, knowing the content by looking at shape, comprehending the meaning by observing the situation and also understanding the feeling in botin of human.
5. Tasavvuf teachings, particularly Naqshbandiya way of perfection theory and practice has created theory and practice of enjoyment of science of farosat for a human and till this day it is essential.
6. Thoroughly studying the science and practice of the thinkers and people of tasavvuf about farosat and introducing it into the educational system gives a decent outcome.

### Suggestions

1. It is important to raise the quality of education to a high level in order to educate youth in a spiritual and enlightened manner. For this, it is necessary to include the teaching of science of farosat as a subject at all levels, from pre-school to a higher education.
2. It is important to take the science programs in madrasahs related to science of farosat and prepare programs suitable for each educational stage based on that.
3. The people who have not mastered the science of farosat should not be given right to work in this field.

As a general conclusion, it is necessary to educate a young generation in sense of understanding, with farosat and enlightenment in order to build the foundations of the Third Renaissance in New Uzbekistan. Notions of Bahaiddin Naqshband about science are of a great importance in the implementation of this task.

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